# MAZHAB IN A MULTICULTURAL CONTEXT: BUILDING TOLERANCE IN A DIVERSE MUSLIM SOCIETY

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**Abstract** *Indonesia as a country with the largest Muslim population in the world, has a long history related to the process of Islamisation which began through trade and da'wah. Islam that entered the archipelago has merged with local culture, resulting in various forms of religious practice. Over time, Islamic thought developed influenced by an open, tolerant and accommodating attitude towards the influence of foreign civilisations. However, differences in fiqh and khilafiah schools of thought are often a source of conflict and division among Muslims. This is triggered by taqlid and ta'ashshub attitudes that hinder the creation of unity among Muslims. In this context, religious tolerance becomes important as a foundation for creating an inclusive and harmonious environment, both in daily life and in the educational space. The issue of khilafiah should be addressed with wisdom and tolerance, because differences of opinion are part of sunnatullah that cannot be avoided. This research uses a normative juridical method with a literature study approach to analyse legal principles contained in written sources. The focus of this research is on the importance of mutual respect and tolerance for differences in mazhab as part of efforts to maintain the unity of Muslims in Indonesia.*

Keywords: *Interaction, Mazhab, Muslim, Multicultural.*

## INTRODUCTION

Indonesia as a country with the largest Muslim population in the world, has a long and complex history related to the entry of Islam into the archipelago. The process of Islamisation in Indonesia is an interesting and important historical phenomenon to study, given its enormous impact on the social, cultural, political, and economic development of the Indonesian nation to date (Pokhrel, 2024). Islam yang pertama kali masuk ke Nusantara melalui jalur perdagangan dan dakwah, telah menyatu dengan Islam, which first entered the archipelago through trade and da'wah, has merged with local culture, resulting in various forms of religious practice (Ningsih, 2021). . The development of Islamic thought throughout history was influenced by various factors involving the open, tolerant and accommodating attitude of Muslims towards the influence of foreign civilisations. This is reflected in the love of science, academic culture, and

the contribution of Muslim scholars in government and social institutions. At certain times, many schools of thought prioritised ratio and freedom of thought, which further enriched the intellectual treasures of Islam (Mugiyono, 2013).

Often, differences in fiqh schools or khilafiah issues become a source of conflict and division among Muslims. This happens because of the attitude of taqlid (following opinions without understanding the reasons) and ta'ashshub (fanaticism towards certain madhhabs). In fact, there are some followers of one madhhab who easily mislead or disbelieve followers of other madhhabs just because of differences in furu'iyyah (branch of doctrine) or khilafiah (difference of opinion) issues. This attitude clearly hinders the creation of unity and harmony among Muslims who should be able to coexist despite having different views (Hadi, 2018). Religious tolerance is an important foundation in creating an inclusive learning environment, which respects and recognises cultural and religious differences. Religious tolerance can be understood as an attitude of mutual respect, acceptance, and understanding of religious diversity that exists among individuals or groups. In the context of inclusive education, the importance of religious tolerance is not just limited to words but must become a practical foundation that supports the creation of harmonious diversity. This tolerance allows the creation of a learning space that is safe, open and full of mutual respect, so that each individual feels valued regardless of their religious background or beliefs (Fadilah, 2024).

The issue of khilafiah is part of sunnatullah that cannot be avoided and is a reality that must be accepted. If addressed with tolerance and wisdom, this difference of opinion can be a blessing from Allah Swt. Conversely, if not managed properly, the issue of khilafiah can turn into a disaster that destroys the harmony of the people. Therefore, it is very important to promote mutual respect and tolerance for differences of opinion, because the issue of mazhab is the personal right of every Muslim. Imposing one madhhab and judging other madhhabs as wrong or incorrect is an act that not only violates the rights of others but can also oppress them. Such actions have the potential to cause conflicts that damage ukhuwah and the unity of the ummah. Stating that only one madhab is correct, while rejecting other madhabs that are accepted by ijma' by Muslims, not only contradicts the principle of tolerance, but also contradicts the teachings of the Qur'an and As-Sunnah, which provide room for differences of opinion among Muslims. Based on the above background, it is necessary to review again how important a tolerant attitude is to create harmony in society.
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## METHODS

This research adopts the normative juridical method, which is legal research that is literature and emphasises more on the analysis of library sources or secondary data. This research will be conducted through library research, namely data collection obtained from written sources such as books, journals, theses, and articles relevant to the topic discussed. The scope of this research will include a study of legal principles, both those contained in written and unwritten positive law.

## DISCUSSION
### 1. Understanding Mazhab in Islam

In Islam did not originally develop based on madhhabs. However, after the death of the Prophet Muhammad SAW, Muslims began to follow the opinions of certain scholars in carrying out the teachings of Islam, especially in the field of fiqh. This situation began at the time of the Companions. This can be seen from

the emergence of terms such as the madhhab of Aisha r.a., the madhhab of Abdullah ibn 'Umar, and the madhhab of Abdullah ibn Mas'ud (Harahap, 2019). According to Arabic, the word "madzhab" (مذهب) comes from the word "dzahaba" (ذهب) which means "to go." Literally, "madhab" means "the place to go" or "the way." Thus, mazhab can be defined as the path or way followed in understanding and practising Islamic teachings. According to M. Hussein Abdullah, mazhab is a collection of views on the form of Islamic law extracted from the detailed propositions of Islamic law. Each rule or proposal that forms these views is interrelated and forms a unified whole. In other words, mazhab is a system of Islamic legal thought formed from the interpretation of the sources of Islamic law as a whole (Fadillah et al., 2022).

Perbedaan dalam memahami Al-Qur'an dan Differences in understanding the Qur'an and Sunnah are natural among the people, because everyone has a different way of thinking. This difference enriches the treasures of Islamic science, if these differences remain within the correct framework in accordance with the methods of the scholars in understanding the sources of Islamic law. The scholars have formulated methods for understanding the Qur'an and Sunnah, known as *Uṣul Fiqh*. *Uṣul Fiqh* is the science that regulates and provides guidance on how to derive laws from the Qur'an and Sunnah. Differences in the implementation of the fiqh of worship among Muslims should not be seen as a hindrance or weakening of Islamic law. On the contrary, these differences provide leeway for many people in carrying out worship according to their understanding. The study of Islamic law that resulted in several schools of fiqh shows the breadth of Islamic knowledge. In general, the madhhabs are divided into two major groups, namely the Sunni madhhab and the Shi'a madhhab. Among

the Sunnis, there are four main schools of thought: Hanafi, Maliki, Shafi'i, and Hambali. While among the Shi'a, there are two well-known schools of fiqh, namely Zaidiyah and Ja'fariah. However, the ones that are still developing today are the Ja'fariah and Shi'a Imamiyah (Atas et al., 2022).

The birth of the schools of fiqh is a response to the needs of Muslims in understanding Islamic law and developing solutions to new problems that arise in their lives. The theories, rules, and methodologies formulated by the imams of the Mazhab initially aimed to provide ways and means of solving various legal problems faced by Muslims, both those related to understanding the Qur'an and Sunnah and legal issues that have not found answers in these two sources. Along with the times, the existence of fiqh schools in Islam has caused problems among Muslims, especially among lay people who are too fanatical about their respective schools. This can cause estrangement between fellow Muslims due to differences in mazhab. In this regard, some have attempted to equalise the application of one madhhab in a region or country, with the aim of reducing conflict and strengthening the unity of Muslims. Historically, the idea of unifying the schools of fiqh in a country was first presented by Ibn al-Muqaffa during the Abbasid period. He sent this idea to Caliph Abū Ja'far al-Manṣur in a treatise called *Risālah al-Ṣahabah*. In the treatise, Ibn al-Muqaffa expressed the importance of codifying Islamic law to avoid the negative effects of different schools of thought that could lead to division. The Caliph then asked Imam Malik ibn Anas to compile a codification of Islamic law applicable to all Muslims. Imam Malik compiled *al-Muwaṭṭa* in response to the request, but he declined the request to apply it officially throughout the Muslim community. A similar request was also

made by Caliph Harun al-Rashid, but Imam Malik remained with his stance of not applying to one school of thought in general. Based on Imam Malik's attitude, it can be understood that he fully understands that in understanding the teachings of Islam does not have to be imposed by one understanding, because the differences that exist during the people are a form of grace and rich treasures of Islamic sciences. In its development, all madhhabs have different contributions so that there is no single madhhab claim in Islam, because all madhhabs are important instruments for clarifying and implementing Islamic sharia. The existence of various madhhabs is a form of grace for this ummah (Subroto et al., 2024).

Because understanding the Quran and sunnah requires conditions that are not easy, the imams of the madhhab formulated a legal rule in understanding Islamic teachings. So, for anyone who follows one of the recognised madhhabs, he has essentially practised Islamic teachings according to the madhhab he follows. Thus, the development of existing madhhabs is something that does not have to be contradicted, but instead is a wealth of treasures of Islamic sciences that must be maintained, just how the attitude of the followers of the madhhab to be wiser and open when finding differences (Hasanuddin, 2022).

## 2. **Multikulturalisme Multiculturalism in Muslim Societies**

Perbedaan The difference in schools of thought in Islam is a necessity born of scientific dynamics, ijtihad, and methodological differences among scholars. These differences do not simply arise because of differences of opinion, but are the result of a deep scientific process, especially in the effort to explore and determine the laws of Sharia. According to Shaykh Taqiyuddin an-Nabhani, the formation of the various madhhabs is a direct result of differences of view in terms of ushul (fundamentals or methodology of law) and furu' (branches or results of law). Differences in **ushul** concern the method of extracting the law or *thariqah al-istinbath*, while in **furu'** reflect different legal results because the istinbath method used is different. Scientific discussion or debate (*munazharat*) among scholars also contributed to the formation of these madhhabs.

Abu Ameenah Bilal Philips explains that there are several main reasons that cause differences of opinion among the imams of the madhhab. Firstly, differences in the interpretation of word meanings and grammatical structures in religious texts. Secondly, differences in hadith narration in terms of its existence, authenticity, conditions of acceptance, and interpretation of the hadith text itself. Third, differences in the recognition and use of principles such as *ijma'*, tradition, *istihsan*, and the opinion of the companions. Fourth, differences in the method of legal analogy or *qiyas. Meanwhile*, Abdul Wahab Khallaf adds that the differences stem from three main issues. First, differences in determining the source of law, such as attitudes towards the sunnah, standards of narration, and the use of qiyas. Second, differences in addressing contradictions in legal arguments, especially in the use of hadith and ra'yu (reason). Third, differences in the principles of language in understanding the texts of sharia, such as the style of language and the meaning of wordsMuhammad Zuhri divides the causes of ikhtilaf mazhab into three things as well: first, differences related to the sources of law; second, differences in ijtihad methods including the theory of tahsin wa taqbih and linguistic aspects; and third, the influence of local customs that also affect the way of understanding sharia. one of the things that enriches the treasures of Islamic thought is the existence of various schools of fiqh that

emerge because of the ijtihad of great scholars. The differences between these schools are not born out of conflict, but rather from fundamental differences in scientific approaches to religious texts. There are at least three main factors that are the main cause of these differences.

First, differences in the source of law (mashdar al-ahkam). The imams of the madhhab do not always agree in determining what can be used as a basis for sharia law. For example, some accept the practice of companions as proof, while others are more selective in using it. The same is true of hadith-there are differences in assessing the validity of a hadith both in terms of its sanad (chain of narrators) and matan (textual content). One imam may consider a hadith sahih and worthy of being used as a basis of law while another may reject it because he considers its sanad weak or it contradicts other stronger arguments. Secondly, there are differences in the way the texts of the Shari'ah are understood. Shari'ah texts, both Qur'anic and hadith, are linguistic in nature and often have a variety of possible interpretations. Scholars differ in understanding the intent of these texts, which is influenced by their understanding of Arabic grammatical structure, linguistic context, and the logic of interpretation. The same word or sentence can be understood with different meanings if the linguistic approach and understanding are not uniform. As a result, the ruling on the same case can be different depending on how the text is interpreted. Third, differences in some linguistic rules and ijtihad methodology. Each madhhab has its own ushul fiqh tools that form its methodology of extracting the law (*thariqah al-istinbath*). For example, differences in accepting qiyas (analogy), istihsan (legal preference), or istislah (public benefit) have a direct effect on how to determine a law. Similarly, differences in the use of linguistic rules,

such as the general-specific principle ('āmm-khāṣṣ), mutlaq-muqayyad, or mafhūm mukhālafah, make the results of the ijtihad of the imams of the mazhab have an inevitable variation (Abdillah & Nanang, 2014).

In the social life of modern society today, the most important thing to develop is an attitude of mutual understanding and understanding. This attitude is very necessary to create a harmonious and tolerant life. To have this attitude, it is necessary to develop a view of multiculturalism. One effective way to develop this view in the long run is through education. Education that teaches multiculturalism can give students confidence, comfort and freedom to show their cultural behaviour. Thus, students can better understand their different peers, so that literacy about diversity can be well received (Yani et al., 2020). Multiculturalism in Islam has existed since the time of the Prophet Muhammad SAW, which was conveyed through the Qur'an, such as in Surah Al-Hujurat verse 13. The verse explains that Allah created men and women, as well as various tribes and nations, to know each other. The differences that exist are only related to the level of piety to Allah, not about wealth or skin colour. At the time of the Prophet Muhammad, multiculturalism was also applied when he rejected the enslavement of lower-class people and supported the liberation of slaves, including the leader of Quraysh. This shows that Islam teaches the values of equality, that all humans are equal before God. However, today there is resistance to the concept of multiculturalism among some Muslims. This is often due to a lack of understanding of the concept. Sometimes, rejection occurs because of a misunderstanding between pluralism and multiculturalism. In fact, the two are different. Pluralism focuses on tolerance of religious diversity, while

multiculturalism focuses more on social and cultural diversity (Yani et al., 2020).Pluralism emphasises the principle of tolerance and acceptance of differences in religion and belief. In a plural society, every individual or group is respected for their right to adhere to their religion or belief without fear or discrimination. This encourages people to coexist with mutual respect for differences in spiritual or religious beliefs. Meanwhile, multiculturalism emphasises the acceptance and recognition of the cultural and social diversity that exists in society. This means that various groups with different cultural backgrounds are given space to express their identities, be it in the form of language, customs or cultural values. Multiculturalism not only values differences, but also encourages the active participation of various groups in social, economic, and political life (Hulu et al., 2024).

Stereotypes that arise between religious groups are often the root cause of conflict and tension in society. Asen one group begins to see another through a negative lens, such as perceiving the group as radical or aggressive, it can fuel resentment, mistrust and tension. Such stereotypes worsen inter-group relations and exacerbate social polarisation. For example, some people may perceive Muslims as terrorists or radicals because a small percentage of the group misuse the name of religion to commit acts of violence. On the other hand, Christians may be seen as a group that seeks to dominate or control others, based on the behaviour of a few individuals who are overly aggressive in promoting their teachings. In fact, this view clearly does not represent most people in the religion. It is important to understand that the actions of a few individuals should not reflect the whole group. Diversity in society should be valued and respected, and every religion has values that can support peace and tolerance. For this

reason, education that promotes a better understanding of different religions and cultures is essential, so that we do not easily fall into the trap of stereotypes that only make the situation worse. By fostering mutual understanding, we can prevent conflict and build bridges of better communication between different groups (Yunus, 2014).

## 3. Challenges in Building Tolerance in Muslim Societies

Membangun Building tolerance in Muslim societies, as in any society, is not easy. Although Islam preaches the values of tolerance and peace, the challenges faced in daily life practice are often considerable. Some of the main challenges faced in building tolerance in Muslim societies include (Rosyidi, 2019), Radicalism and extremism, i.e. exaggeration of religious teachings, often lead to conflict and tension in society. In the context of religion, radicalism refers to the attempt to apply religious teachings rigidly and apart from broader human values. Extremism, on the other hand, leads to a view that is very far from the mainstream, often considering other religious groups as enemies and justifying violence for religious purposes. This extremist attitude can damage interfaith relations, create social tensions and even lead to open violence. Religious teachings that should bring peace are instead misused to spread hatred and inequality, potentially worsening social conditions and creating deeper divisions. Intolerance is one of the main causes of conflict between religious groups. Ignorance of the differences in beliefs and practices between religious groups can foster suspicion and hatred towards other groups. Many conflicts that arise between religious communities are caused by an inability to accept or understand the beliefs and ways of life of others. This ignorance is often fuelled by stereotypes, lack of dialogue, and closure to diversity. Therefore, it is important to promote

interfaith understanding by introducing the values of tolerance, educating people on the importance of appreciating differences, and avoiding prejudices that can worsen intergroup relations.

Failure to properly understand religious teachings can open the door to extremist attitudes and actions. When individuals or groups fail to understand the true core of religious teachings, they tend to be more easily influenced by distorted and extreme interpretations. Religious teachings that are supposed to teach peace, compassion and justice are often misinterpreted to justify acts of violence and discrimination against other groups. Therefore, it is important to conduct more in-depth religious studies and teaching, so that people can understand the basic principles of religion as a whole and emphasise the importance of love, tolerance and mutual respect in religious life. Lack of quality religious education is a significant factor that can lead to a poor understanding of religious teachings and principles. Without adequate religious education, individuals can fall into a narrow and distorted understanding. This limited understanding often fuels the spread of extremism, as individuals lack a broad and contextualised understanding of their religious teachings. Quality religious education should provide deeper insights, teach tolerance, and promote universal values that can be accepted by various groups. By improving the quality of religious education, we can create a generation that is wiser and more moderate in addressing differences (Suryani, 2023)

## 4. Building Tolerance in a Diverse Muslim Society

Islam, as a universal religion that has developed in many parts of the world, has many diverse traditions of understanding. These differences mainly arise in the interpretation of religious teachings, whether in terms of law,

theology, or spirituality. One form of diversity in Islam can be seen in the existing schools of thought, each of which offers a different approach in understanding the laws of Sharia. The main schools of thought in Islam, such as Hanafi, Maliki, Shafi'i, and Hanbali, are all rooted in the same principles, namely revelation from the Qur'an and the Sunnah of the Prophet Muhammad. However, their differences lie in the way they interpret religious texts and in the application of Islamic law in daily life. For example, the Hanafi School favours the use of reason in determining the law, while the Maliki School is more likely to refer to the practices that existed in Medina as a legal reference.

These differences show how Muslims can practise religion in different ways yet remain within the same framework. In addition to differences in fiqh, there are also schools within Islam that reflect differences in theological and ideological understanding. For example, between Sunnis and Shias there are significant differences in terms of leadership after the death of the Prophet Muhammad. Sunnis consider that the leader of Muslims can be chosen by the consensus of the people, while Shias believe that the leadership should continue through the descendants of Ali bin Abi Talib. In addition, the Sufism school emphasises spiritual experience and the search for closeness to God through inner practices, while the Wahabi or Salafi school tends to prioritise a literal understanding of religious texts and purify the practice of Islam from elements that are considered heresy or incompatible with the original teachings (Yuvens, 2018).

## 5. Mazhab in Multicultural Contexts: Building Tolerance in Diverse Muslim Societies

Interaction between madhhabs and sects in Islam is a very important aspect in building tolerance among

Muslims, especially in the context of a multicultural and diverse society. Islam, as a large and global religion, is not only understood through one view or interpretation, but also includes many different madhhabs, sects and traditions. These differences in religious understanding are often a challenge, but can also be an opportunity to strengthen harmony and peace in society (Casram, 2016). Islamic schools of thought such as Hanafi, Maliki, Shafi'i, and Hanbali are the result of scholars' efforts to interpret and develop the laws of Sharia based on the Qur'an and Hadith. Each school has a different methodology in understanding religious texts, both in terms of fiqh (Islamic law) and in the practice of worship. Contemporary Muslim thinkers are trying to face the challenges of the modern world in innovative ways, using principles such as semipermeability, intersubjective testability, and creativity in imagination to develop Islamic thought and disciplines that can synergise with the times. They realise that the changing times and advances in science are a challenge, but also an opportunity to strengthen Islam's position in the face of global developments. By maintaining a solid religious foundation, contemporary Muslim thinkers try to develop an open scientific framework, which is able to welcome and interact with the natural, social and humanities sciences, and make a significant contribution to the construction of a better world civilisation (Abdullah, 2020).

During the development of globalisation and advances in information technology, Indonesia as a country rich in cultural, religious and ethnic diversity, faces great challenges in maintaining harmony and harmony in a pluralist society. This diversity, while having great potential to be a source of wealth and strength, can also cause friction and conflict if not managed wisely. This is where religious moderation plays an important role in building tolerance and harmony in this diverse society. Religious moderation is an approach that teaches people to practice religion in a way that is not extreme, maintains balance, and prioritises the principles of the middle (wasathiyah). In the Indonesian context, religious moderation serves as a tool to overcome differences and strengthen a sense of unity in a society that has diverse religious, cultural and ethnic backgrounds. A moderate attitude in religion allows people to accept differences in beliefs, respect the religious practices of others, and avoid violence that often arises from differences that are not well understood. In socilife andfe, religious moderation builds a strong foundation for constructive and respectful interfaith dialogue. Through open dialogue, people can express their views without feeling threatened, while at the same time learning to respect the views and beliefs of others. This applies not only in the religious sphere, but also in social and cultural contexts, where harmony between different communities must be nurtured to create peace. Religious moderation is also important in today's digital era, where the rapid spread of information can exacerbate polarisation among religious communities. Social media is often a platform for provocation, hatred and inaccurate information. In this context, religious moderation helps people to filter incoming information and prioritise the principles of mutual respect and cooperation.

Thus, moderate religious education is key to forming a generation that is more open, critical and tolerant of differences. In Islamic teachings, religious moderation has strong roots in the principle of wasathiyah, which is an attitude that is always in the middle, not excessive in all matters. Islam teaches its people to practice religion with full balance, both in worship and in

interacting with fellow human beings. This teaching stresses that diversity in society must be accepted gracefully, without closing the possibility of dialogue and cooperation in creating a peaceful and harmonious society. Thus, religious moderation is not only important in the internal context of religious communities, but also as a foundation for strengthening national solidarity. In the midst of increasingly complex world dynamics, the role of religious moderation will be one of the main pillars in building an Indonesia that remains firm in diversity, peaceful in diversity, and advanced as a nation that respects each other (Luthfiah, 2024).

## CONCLUSION

The diversity of madhhabs in Islam is a historical and intellectual reality that cannot be avoided and is a rich treasure of Islamic thought that must be respected, not used as a source of conflict. Differences in schools of thought and understanding in Islam should be seen as a blessing, not as a threat to the unity of the ummah. Unfortunately, mazhab fanaticism and intolerance are still often the cause of disintegration in Muslim societies. In the context of multicultural and multireligious Indonesia, tolerance building is very important. Education, especially moderate religious education, is key in instilling an open, respectful and non-extreme attitude in religion. The principle of religious moderation (wasathiyah) needs to be developed as a strategy to face the challenges of globalisation, radicalism and religious abuse. Therefore, Muslims need to continue to be encouraged to be inclusive, promote inter-mazhab and inter-religious dialogue, and build synergies across cultures and beliefs to create a peaceful, harmonious and tolerant society within the framework of national unity.

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